HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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COMMUNICATIONS.

Exposition of Rev. C. B. Tracy's Letter.

"*Boscawen, April* 10, 1840."

"Dear Brother Rogers—(1.) I understand that S. S. Foster, the Abolition Agent, is about to visit your place. Permit me to say a few words respecting him and his measures,—For he has been in this place and I know him well. (2.) I regard him as a *dangerous* man. (3.) His sentiments are *outrageous*.. (4) It is his *purpose* as he says *himself* to destroy the peace and happiness of the churches of Christ—(5) and to ruin the influence of the *ministry* as far as possible. (6) This is what I told him to his face and he did not deny it—but confessed it. And I also told him that I *believed* he had the spirit of *Hell* (7)—and *must repent* or perish. When here I poured truth upon him with all *my power*—(8) and stood *decidedly* and *firmly* opposed to him. (9) He came out against me with all his power, (10) but my people stood by me, (11) and of course his influence was cut short. (12) I believe it is the duty of the ministry to *oppose* such a man as Foster with all their influence and power. Every member of the churches of Christ should do the same. This is what I believe to be a solemn duty. (13) This belief is based on important facts (I4)—Dear Brother I do hope and pray that you will have no fellowship with S. S. Foster or with his measures. Do oppose him and his course with all your power—For it you do not your *church* will be *cursed* (15). Be *bold decided—firm*—yet *judicious*—and *prudent*. I *love* the dear people of your charge and it is my prayer that they may not be divided (16) and ruined by the *wretched* influence (17) of such a man as Foster. If I were in Bradford, I would exert all my influence in opposing the rash measures (18) of S. S. Foster. *Beg* of my dear friends *for me* to have *nothing* to do with Foster—I hope you will tell them *how* I *feel* on this subject.(19)—Dear Brother, I hope you will have wisdom to manage (20) your present affairs in the best manner—You may read this letter to any of your people.

Yours truly—
C. B. TRACY.

(1) It is now apparent, that a strong cord of sympathy and self-interest is fast uniting nearly all the clergy of this State in opposition to the anti-slavery enterprise. Whatever may be their views of the intrinsic merits of *negro* slavery, they, with few exceptions, regard the free and untrammelled action of the *whole* people for its overthrow, on the broad platform of equality, as an unwarrantable innovation upon the established order of the gospel, and highly dangerous to the elevated and commanding position, which community has hitherto assigned *them*, as its spiritual *guides*. Most of them now see, what few, unfortunately, at first apprehended, that the fundamental principles of our enterprise are at war with the ministry, as at present constituted, and that its progress is gradually, but irresistably sinking them, in point of influence and respect, to a level with the unordained, and with woman. Hence, to avoid this imaginary evil, they have already commenced an extensive and powerful combination against the existing organization, and will hereafter either stand aloof from the anti-slavery enterprise altogether, attempting nothing for the overthrow of slavery, or so far "*new*-organize" it, and narrow the present platform, as to render it subservient to their views of the "divine right" of ministers. Mr. Tracy knows too well the feelings of the pulpit, as such, towards our enterprise, and especially towards the present organization, to doubt the favorable reception of this letter, though it bears on its very face the marks of duplicity, falsehood, and low intrigue. From personal knowledge of Rev. Mr. Rogers' sentiments on this subject, I regard this address as peculiarly appropriate. Messrs. Tracy and Rogers are kindred spirits, and there is too much reason to fear, that every sentiment of this letter met a ready response in the bosom of the latter gentleman, as also of most of the clergy of the State, as I may have occasion hereafter to show.

(2) True—Mr. Tracy does know me "well." He lives in my immediate vicinity, and enjoys every facility for forming a correct opinion of my character and influence. If my time is spent in dissipation—if the corrupt and corrupters of society are my associates and defenders—if my principles and manner of life are congenial to the sordid and vicious—if any but the most virtuous and devout portions of community are connected with me in the various enterprises in which I may have engaged, he knows it. All the facts of my past life, and a knowledge of my principles, are perfectly within his reach. Hence, if there is anything in either, which ought to alarm the fears of a virtuous community, and array the ministry and church against me, Mr. T. can state explicitly what it is; and so long as he neglects to do this, justice requires that this letter should be regarded, either as a wanton and malicious thrust at the reputation and influence of an inoffensive individual, or as a foul and wicked scheme to arrest the progress of the anti-slavery enterprise.

(3) "*Dangerous*" to what, means Mr. Tracy? To slavery, and a pro-slavery pulpit? If so, I thank him for the compliment. God is a more dangerous and terrible foe to both, as the judgement will soon show! But will Mr. T. accuse me of treachery to the anti-slavery cause? Will he affirm that I have ever, either in his own parish or elsewhere, sacrificed its interests for wealth, for reputation, or even for life itself? Does the embruted slave, bending at his cheerless toils, regard me as a "dangerous man"? Do the genuine friends of Temperance and Peace so regard me? Or will the convicted sinner, when overwhelmed with a sense of his apostacy from God, and anxiously seeking the way of life, shun me as a "dangerous man?" I call on Mr. Tracy, as an act of justice due to the humblest individual, to answer these questions, and to give his reasons for thus holding me up to the world, as a "*dangerous* man," whom the ministry and church are bound to "*oppose* with all their influence and power." My only object in life, and one for which I endeavor to hold myself in constant readiness to suffer imprisonment, stripes, or death, is the extention of Christ's kingdom on earth, and the consequent holiness and happiness of my fellow men, hoping thereby to attain unto "the resurrection of life," and the "rest that remaineth for the people of God." If Mr. Tracy, or any other individual, whether friend or foe, will point out any thing, either in my principles or measures, which is prejudicial to this object, he will not only confer a favor on community, by correcting a vicious influence, but I shall regard it as an act of practical kindness to be held in grateful remembrance, while memory lasts. But if nothing specific or definite can be alledged against me—if my course is dictated by a spirit of impartial love, and is sanctioned by the precepts and example of Jesus Christ and his Apostles, with what feelings should those professed ministers of the Gospel be regarded, who are endeavoring to paralize my influence, by a resort to vituperation, slander and detraction? Is not this letter additional proof "That ministers who oppose the anti-slavery enterprise, ought not to be countenanced or supported as ministers of Christ."

(4) So thought the Rev. Mr. Tracy's ally, the mob, when they burnt me in effigy only a few rods from their pastor's door. So thinks the rum seller, the libertine, and the earthworm. On one point at least the pulpit and the mob are perfectly agreed. "*If we let him thus alone, all men will believe on him.*" Hence, these vigilant guardians of the public morals are called in to aid the pro-slavery pulpit in arresting the progress of this "*dangerous*" heresy! "Away with such a fellow from the earth, for it is not fit that he should live"—exclaims the mob! For "his sentiments are *outrageous*"—responds the pulpit! "*Right*, my craven vassals"—subjoins the slaveholder! "Be true to the interest of your masters, and we will give you your mercenary reward"! At the very commencement of this deadly warfare with anti-slavery, the *pulpit*, the *mob*, and the *slaveholder* "*were made friends together*,"—"and (*this*) threefold cord is not quickly broken." But it is no new thing for an *anti-slavery* minister to be regarded as a "*dangerous* man." The despised Nazarene who came "to proclaim liberty to the captives, and the opening of the prison to them that are bound," was so regarded by the Rabbis of his day. The Jewish pulpit instructed the people that *his* sentiments were "*outrageous*," and ought not to be tolerated, and by constant appeals to their prejudices and superstition, foreclosed against him most of the customary avenues to the public mind and heart, and finally prevailed upon the ignorant multitude to stain their hands with the blood of God's only son, their best and warmest friend. The Apostle's sentiments were so "*outrageous*" in the estimation of that "wicked and adulterous generation," that fathers put their sons to death, and mothers became the executioners of their own daughters for embracing them! It is no derogation of our sentiments, but rather their highest commendation, that they are obnoxious to the religious aristocracy of the country, especially when they are equally so to the vicious and openly profane. Here I must again insist, that Mr. Tracy inform the community what those sentiments are which he regards as an outrage on its common sense, and for holding and inculcating which, the church is invoked to spurn me from her bosom, as an infidel and traitor, or publicly retract the ominous alligation, and cease his hostility to the anti-slavery cause.

(5) This accusation is one of grave and serious import. Christ has said, "Whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea. The church of Christ is his bride, purchased with his own blood, and "he that toucheth (her,) toucheth the apple of his eye." His throne stands pledged for her protection. Hence, if what Mr. Tracy here alledges, be true, I must have formed the deliberate purpose to make war on Heaven, and am now knowingly, and intentionally engaged in a controversy with Jehovah himself. And as I am now a member of the visible church, and a professed minister of Christ, to the daring and atrocious crime of treason, I must have added the odious and detestable sin of hypocrisy. All this Mr. T., with a full knowledge of my character, coolly and deliberately charges upon me. He affirms that I even told him such were my designs! that I avow it is my purpose to waste and destroy the church of Christ! In reply to this appalling charge, I can only plead—'Not guilty'—and appeal to the history of my past life, and the purity of my principles in support of that plea. To these alone I look for support under the accumulated and accumulating weight of clerical "influence and power," which is now exerted to paralize my influence in the anti-slavery cause, and to render me an object of universal scorn. It ill becomes me to boast, but as I am now arraigned before the public by an influential clergyman, charged as agent of the A. S. S. with the impious design of destroying the "peace and happiness of the churches of Christ," I shall be pardoned in challenging my Rev. accuser to specify a single act of mine, since my first professions of attachment to the cause of Christ, which affords the least shadow of excuse for this sweeping allegation. "*If I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me*," is it not surprising that ministers of the gospel should so far forget themselves, and "*the dignity of the pulpit*," as to join the infidel, the profligate, and the mob in holding me up to the execrations of the world, as a "*dangerous* man," whose "sentiments are *outrageous*," and one who should be shunned as a "*fiend from perdition*"? So long as such is the bearing of the clergy towards us, we shall not be surprised at the reception of letters like the following, from the High Sheriff of this County, to our friend and brother, Dea. Frederick Eaton; nor will it surprise the community to learn, that that gentleman, moved, no doubt, by a pious zeal to prevent the "dear people" of Warner from being "divided and ruined by the *wretched* influence of such a man as Foster," instead of defending our right to be heard, unmolested, as he was sworn to do, directed the door of the school house in which our meeting was appointed, to be bolted against us. Let this ominous letter, as well as that of which it is here introduced as illustrative, be pondered well by all who would anticipate *coming events*.

Warner, April 12, 1840.

Dear Sir,—What can be your object in pressing a meeting in our village against the wish of about all the village when there is other places it may be held without noise or confusion besides you are a strong temperance man will not trade with a rum seller but will recommend a meeting where they sell rum freely and on the sabbath—And should this meeting take place numbers will meet for the purpose of seeing what is a going on and taking a glass or so—It will be a fine time for Mr. Barber to dispose of his liquor and when men are excited with rum there is danger of a tumult I saw last evening a disposition to use harsh meanes if the Gentleman had attepted to entered the school house and I would not vouch for his safty if he should enter the village this evening our village contains peacable citizens and I hope you will not by any actions of yours try to produce any unnecessary excitement

Yours with due Esteem
BENJAMIN EVANS

That as a friend and advocate of the anti-slavery cause I have a controversy with the *American* church, cannot be denied. That church is now the main bulwark of slavery in this country, as is apparent to all who are familiar with her character and influence. The *humanity* of the nation would have abolished this vile, execrable system long since, had not its *religion* sustained and defended it. But am I become the enemy of the church, because I tell her the truth, and refuse to fellowship her abominations? Is it kind and generous to accuse him of designing to "destroy our peace and happiness," who by the irritating and painful excitement of a powerful emetic, would break up a deep-lurking disease, and rescue us from a premature grave? The only crime that can in truth be alledged against me in this matter, is that which introduced the prophet Jeremiah to the horrors of the dungeon, and which cost the Son of God his life on the cross. But were it my "purpose to destroy the peace and happiness of the churches of Christ," as Mr. T. affirms tha: I say, can any one believe that I would first announce that purpose to the "watchmen on the walls of Zion," and invite them to a public discussion of the merits of my principles and measures? Would not such a course be contrary to all experience in the history of human depravity? Error and guilt invariably seek darkness and concealment. Free discussion is no weapon of theirs. But were I engaged in writing secret letters to "my dear friends" in different parts of the country, warning them to beware of certain ministers of Christ as "*dangerous*" men—to "have no fellowship" with them—to "*oppose*" them unheard, "with all their influence and power"—to "be *bold, decided—firm*—yet *judicious* and *prudent*"—were the slave-holder and the mob my advocates and defenders, the church might well suspect me of entertaining sentiments hostile to her welfare.

(6) This allegation is ambiguous. If Mr. Tracy here refers to that ministerial "influence" merely, which is derived from *station*, and not from intellectual and moral worth, and which is now crushing the anti-slavery enterprise with its ponderous weight, he is right. All such influence, whether held by the Catholic priesthood, or the Protestant clergy, it becomes the friends of truth and freedom every where to oppose. But if he means to assert, that I intend to "ruin" any influence that is exerted in favor of virtue and true religion, then he is wrong: and his allegation in general terms, that I intend to "ruin the influence of the *ministry* as far as possible," is totally and palpably false. Such a purpose I have never avowed, nor entertained. I am now, and ever have been in favor of a ministry paid, or rather supported by the church. But *who* is a minister? Your brother, and equal. The true minister of Christ is the untitled teacher and servant of his people—not their Reverend Master, Leader, or Guide. In Christ's "little flock" to whom he has said, "Fear not, for it is your Father's good pleasure to give you the Kingdom," there is neither Reverend, Rabbi, nor Doctor of Divinity. These significant titles, and the substance of which they are but the shadow, find no sanction in the gospel: *and they who arrogate to themselves rights and immunities in the church, which they deny the untitled and unordained of either sex, whatever may be their professions, are at war with that oneness and equality of the human family, which Christ every where enjoins.* Let the gospel be consulted on this point, and we shall hear less about "*the ordinance of the ministry*;" and the *true* church, instead of wasting her energies in futile attempts to stay up the sinking reputation of a few "*dumb dogs that cannot bark*," will go about her appropriate work of converting the world to Christ. If ministers oppose the truth, they must expect their influence to be *ruined* by those who love the *truth* better than they love the ministry. But if I am ruining any *good* clerical "influence and power," and if my character is such as is here represented, why am I not arraigned before the church which still recognizes me as one of its members, and publicly excommunicated, as "Congregational usage" requires? Surely there is no want of evidence in the case, for my whole conduct is undisguised, my enemies themselves being judges, and a clerical brother of Mr. Tracy's is witness to all the conversation which passed between us, on the eventful occasion, to which he here refers.

(7) True—and he also told me, that in his opinion I had "*the very spirit of the bottomless pit*." A similar opinion has been expressed by several other pro-slavery clergymen of this State, respecting me and my coadjutors. I could give names, but shall forbear, at present, unless they are requested by some one of the implicated class.

(8) As Mr. Tracy here makes honorable mention of his faithfulness to me while in his parish, he will pardon me in stating for the beneft of others, some of the propositions which he on that occasion assumed, and attempted to maintain. They were, as near as I can recollect, as follows, viz:

1. That it is wrong to extend the hand of christian fellowship to any except those of our own sect.

2. That in consequence of having departed from the orthodox faith, it was my duty to withdraw from the church.

3. That I had no right to appoint an anti-slavery meeting in his parish, without his consent.

4. That a minister has the same right to dictate to his people, as to whom they shall hear on moral subjects, that a father has to direct the education of his children!

5. That in the event of an insurrection among the slaves, it would be the duty of Northern Christians to aid in quelling it, by subjecting the oppressed again to bondage: and—

6. That in so doing, we should not, in any degree countenance or support the slave system of the country, nor be implicated in its guilt!!!

(9) That Mr. Tracy exerted all his ministerial "influence" to prevent the people of Boscawen from attending our meeting, to hear and judge for themselves, no one will doubt. But it was the entire anti-slavery enterprise, and not an individual, to which he "stood *decidedly* and *firmly* opposed." He has larger business than opposing an obscure and untitled individual. I am not aware, that he honored me with a single allusion, in our public meeting: but he did notice our enterprise, and occupied more than half of one session in attempting to prove, that the formation of societies at the North, for the purpose of abolishing slavery at the South, is unscriptural. How men claiming to be abolitionists, can countenance or support Mr. T. as a Christian minister, after this confession, I am at a loss to determine. Between such, and the heathenized slave, there will be a fearful account to settle, at the bar of God. Verily "*they know not what they do*."

(10) If Mr. Tracy means to be understood, that he is opposed to the anti-slavery cause, and that by advocating that cause, I came out against him, it would be unwise in me to attempt to refute the allegation. It is my business as an agent of the Society, to remove out of the way whatever in church or state, obstructs its progress—pro-slavery ministers as well as pro-slavery politicians must expect to lose the confidence and support of abolitionists—but I had no occasion to allude to Mr. Tracy in public, while at Boscawen, nor did we adopt a single measure with particular reference to him. Our business is with the people; and our course is in every place the same, whatever may be the character of its minister. It will be recollected, however, by those who were present on that occasion, that Mr. T., before venturing out upon the stormy ocean of debate, took the precaution to request the adoption of a rule, which would exclude me from the privilege of speaking in my own meeting, so long as it should be favored with his Reverend presence!

(11) That Boscawen has mercenary vassals who are fit tools and supporters of a pro-slavery pulpit, no one that has read the account of our meeting there, can doubt. But in this conflict with anti-slavery is Mr. Tracy proud of his supporters? *His* people did stand by him, as Absalom's did, when he wrested the sceptre from the hand of his father, and drove the old man from his kingdom to seek a shelter among strangers; and as Jezebel's did when she 'slew the prophets of the Lord.' Boscawen's pro-slavery was true to its Leader, as the needle is to the pole. They stood by him with a firmness worthy of a better cause—and we here record their fidelity for his future encouragement, and their own renown. Nathan Plummer, one of the "property and standing" in his church, stood by him till his zeal kindled to such a pitch of ardor, that the venerable old man with all the dignified authority of a Southern Patriarch, seized me by the collar, and threatened my humanity with a severe castigation if I did not stop talking abolition. And young Eastman stood by him as long as he could stand *erect* any where, and Giles and Chase and Eastman did valiantly for the pro-slavery pulpit. He was first and almost alone in its defence, in debate—first to commence the brutal attack upon my person—and first at my baptism and subsequent martyrdom in effigy. The aggressors of Mr. Tracy's society also stood by him. They locked Anti-Slavery out of their new and beautiful Meeting House—and Christ with it! But the truest of all his friends were the *Rum-sellers*, WEST & AMBROSE, those intrepid allies of the pro-slavery pulpit who retailed out the real "*critter*" by the glass! Indeed the rum taverns and the clergyman's house were the chief rendezvours of the opposition to our meeting. While Mr. Tracy was "pouring *truth*" upon *me* "with all (his) power" his brother West was busy in pouring alcohol down the throats of his poor, foolish, deluded neighbors, to prepare them for the use of harder and more convincing arguments. But the sympathy, and moral principle, and piety of Boscawen was not with Mr. T., though most of it was frightened from its true anti-slavery position. After speaking more than two hours in opposition to a resolution approving the anti-slavery enterprise, only two individuals were found willing to stand by him with their vote.

(12) True—Mr. Tracy "*did me much evil*, (as also did Messrs West & Ambrose:) *The Lord will reward him according to his works.*" The Chief Priests and Elders doubtless exulted at their success in persuading the multitude to release Barabbas, and demand Jesus for crucifixion. I am admonished by Mr. Evans' letter, that my blood may yet be demanded, in like manner, by the multitude controlled now, as they were then, by the Priests, who regard me "as a *dangerous* man"

(13) I thank Mr. Tracy for this ingenuous confession, and hope it will not be soon forgotten by the friends of the slave. He believes it to be the "solemn duty" of the ministry and church to oppose the agents of the anti-slavery society, "with all their influence and power." Most of the clergy in this State believe the same. The Rev. Mr. Burnham of Pembroke recently stated, that twelve of the fourteen ministers of Hopkinton Association were opposed to the Anti-Slavery Society. At the Convention held at Concord in Jan. last, Rev. Mr. Grosvenor remarked, that his "Association would not suffer (him) [to] speak on this subject (slavery) at any of its meetings." Hopkinton Association is probably a fair specimen of the Congregational ministry of the State. And yet these ministers continue to receive the countenance and support of professed abolionists! But why are we thus opposed and hated by the clergy? Is it not for the purity and spirituality of our principles—our hostility to slavery, war, rum-selling, and selfishness in all its hateful forms, and because we refuse to usurp that supremacy and power over his people which belongs to Christ alone, or to sanction such usurpation in others? "The world will love its own," and the clergy will love *its* own, but we are hated and opposed by both! and in the absence of better ground of complaint, we are accused alike by both of "*casting out devils through Beelzebub the prince of devils.*" But our clerical brethren mistake, in supposing that we possess "the very spirit of the bottomless pit." They will find no non-resisting abolitionists in hell! *Their pro-slavery, war, human government spirit and principles, will find full scope in that dark world!*

(14) Mr. Tracy here intimates, that he is in possession of facts, which will justify him in thus invoking the entire ministry and church to seize the battle-axe, and dispatch me outright. Facts are *stubborn* things, but *they* won't he,—and if Mr. T. has any in his safe-keeping, which would tend to lower me in the public esteem, it is his imperious duty to publish them to the world. This is the safest and most effectual, as well as most christian way to counteract our "*wretched* influence;" and we shall expect to see them forth-coming, or to hear no more about "a *dangerous* man"—*outrageous* sentiments," &c., from our clerical brother.

(15) This urgent and importunate appeal from one of the Fraternity, was promptly responded to by Mr. Rogers. *He did* oppose our meeting "with all (his) power," and absented himself from it, notwithstanding a previous engagement to aid in getting it up, and to attend himself. And yet, is not the curse of God now resting on his church?—And are not the dreaded evils of division, to avoid which he is here advised by a clerical brother to stab the cause of freedom, now experienced by his people in all their bitterness? Our clergy are yet to learn, that permanent peace and union are not to be obtained by opposing the truth. "*There is no peace, saith my God, to the wicked.*" As well might they lay their hand on the crater of a volcano, and hope to suppress its inward heavings, as attempt to allay the awful surges of excited feeling, which are now tossing and wrecking our churches, so long as they continue to participate in the guilt of slaveholding.

(16) As much has been said of late, about dividing churches, it may not be amiss to remark, that the only way in which we divide churches, is to convert a part of their members to consistent abolitionism, while the rest remain in their sins. Whether it is better that a church should be divided in

this sense, than that the whole should go on to the judgment together, chained to the car of slavery, every one must judge for himself.

(17) Nothing could prove more conclusively [illegible] Mr. Tracy's heart, [illegible] influence, [illegible] Yet Mr. T. here [illegible] of a few crack-brained fanatics, who are not less despised and hated by the "lewd fellows of the baser sort," than they are by the clergy. Surely he has no occasion to fear for the safety of the church, so long as ministers can avail themselves of the services of the mob and the rum-seller in opposing us: for "If Satan be divided against himself, how shall his kingdom stand?" But what are the sentiments, the "influence" of which awakens such horrors in the mind of Mr. Tracy? Why, simply these, viz:—that slaveholding under all circumstances is sinful; and that it is our duty to withdraw our patronage and support from those men and institutions, that countenance and sustain the bloody slave-system of the country. In the prevalence of such sentiments, our clerical brother forebodes *destruction* to "the peace and happiness of the churches of Christ," and *ruin* to "the influence of the *ministry*"!

(18) "Rash measures"—what are they? We have no measures at all, except the very simple and harmless one of free discussion, where every person can speak his sentiments, without regard to age, sex, or color. Is that rashness? Then were the Carpenter's Son, and his Galilean Fishermen, pre-eminently rash! Is Mr. Tracy afraid of free discussion? Does he think with the Bishop of *New*-London, that "it would be lowering the dignity of the pulpit, to go into a promiscuous assembly, and discuss the (sublime) principles of human Liberty"?—So thought not its great Author. Public discussion with the common people, and with *women!* constituted *His* chief pulpit exercises. It didn't lower the dignity of *His* pulpit to wash the feet of tax-gatherers and fishermen! But the pulpit has "gone up from among the people," since his day. It has got above, and *over* them, and they have become its servants. But *how* would Mr. T. "exert all (his) influence in opposing (our) rash measures? Doubtless as Mr. Rogers did, and as the Pope opposed the "rash measures" of the fanatical Luther—by issuing a bill of excommunication against all "*his* people" who should presume to attend the heretic's meetings! If we are wrong, why do not the clergy come into our meetings, as they are invited to do, and put us—or rather, put the people right? They sometimes go to Fourth of July Celebrations—and drink toasts to such men as Henry Clay, and can pray to "the God of battles" on a muster-field, and that too, without "lowering the dignity of the pulpit."

(19) Will Mr. Tracy have the magnanimity to tell the *world* "*how*, (he) feels on this subject,"—and *why* he feels as he does? The information will be as acceptable to others, as to his "dear friend." We are all anxious to hear from their own lips, why the clergy oppose the anti-slavery enterprise as they do. Doubtless they have reasons, and can give them.

(20) Demented men! Never were the prophets of Baal, with Jezabel at their head, engaged in a crusade more reckless and wicked, than that in which these men have enlisted, against the anti-slavery enterprise. Three millions of America's own children perishing in slavery, and professed ministers of the gospel secretly plotting against those who are laboring for their emancipation!! "*Be astonished, O ye heavens, at this, and be horribly afraid!*" What management was necessary in this case, pray tell us, but simply to attend the meeting, and there counteract the pernicious influence of error, if any should be advanced, by a plain and faithful exhibition of anti-slavery truth? Cannot truth and right stand before error and guilt in free discussion? This eternal [illegible] to keep the "Key of Knowledge" [illegible] the hands of the *people* [illegible] of nearly all [illegible] in solemn mock [illegible] over the clanking chains of a nation of bondmen. Verily the pro-slavery clergy of this country are Vulcan's forge-men who manufacture the chains and fetters of our slaves!

It will be perceived, that an effort is made by Mr. Tracy in this letter, to fix the attention of the reader on me, as a sinner above all the men who are engaged in this holy enterprise. But I can assure the community that this is not the case. I am but the humble imitator of more experienced and efficient agents; nor have I advocated any sentiments or measures which have not been promptly sustained by the popular vote of nearly all the different assemblies which I have had the opportunity of addressing. We go for and with the people, and the people will go with us, if by any means we can get access to them.

S. S. FOSTER.

The American Bible Society received, during the last year, donations to the amount of $94,562 of which the sum of $79,542 was contributed in the 13 *free* States, and $14,019 from the 13 *slave* States. Yet the conductors of that society would shrink aghast from the idea of issuing a declaration, that the withholding of the Bible from three millions of the people of this land, is a crime against the gospel; and would be quite alarmed should a rumor get abroad that their secretary or treasurer, or any other officer, was an abolitionist.—*Emancipator.*

The chief source of human discontent is to be looked for, not in real, but in our fictitious wants, not in the demand of nature, but in the artificial cravings of desire.

LD OF FREEDOM.
'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'
S. P. ROGERS, Editor.
'In the name of our God we will set up our banners.'

CONCORD: JUNE 20, 1840.

The Vermont Chronicle.

The Vermont Chronicle is the "Christian Panoply" of the Green Mountain State. That political and infidel Journals, should garble, and misrepresent dishonestly the opinions and doings of their opponents, is what we always supposed; but in our simplicity, we never suspected the (so called) *religious press* of any such thing. But we find it necessary at least to *suspect* the integrity of the conductors of the *religious* press.—And our confidence even in the ministry, to which most of them belong, (we say it 'even weeping,' loving as we do, and belonging to the profession) begins to be shaken.

Dreadful as such a remark may appear, we feel constrained to make it. We know full well the hazard we run—Rather, we know at what hazard it would be made by one who had any "weight of influence"—but having ourself (as it is said,) none to lose—we may remark with the utmost freedom, without being solicitous about consequences. For the ministerial profession, rightly understood, we entertain (we feel bound from the Bible to entertain) the profoundest respect. Nothing is plainer, than that God intended to make his ministers *his own right hand* in carrying on his purposes of love to the lost race of man. And they are to be esteemed "very highly, in love for their *work's sake*." If there be one man on earth who more than all others deserves well at the hands of a wicked world, it is that minister who dares to look all opposition and persecution in the face, and rebuke sin in high places and in low,—and who by his holy self-denying life, and garments unspotted from the world, convinces all around him, that he himself is a firm believer in the doctrines he labors to inculcate. Cherishing these views, how can we look but with shame and sorrow on the course which many of the professed ministers of Christ pursue with respect to the absorbing and all important topics of the day. For a long time they stood aloof from the anti-slavery enterprise, on the ground that they were in doubt as to the safety or practicability of emancipation, immediate and unconditional; or because slavery was not the evil that it was represented to be. But now, since the 'West India Experiment' has removed the first of these difficulties, and "Slavery as it is, or the testimony of a thousand witnesses"—that book of horrors sickening and terrible, has told in some slight degree the tale of the miseries of the slave, another difficulty has risen. They do not like the leaders in the anti-slavery cause. And they take every possible method in their power to misrepresent and abuse those who are in any degree prominent in it.

The calumnies that have circulated through the Panoply and elsewhere, concerning Stephen S. Foster, must have sent a thrill of fiendish joy through all the caverns of the pit. As to ourself, though we are not conscious of any gross violation of covenant vows, or of any wide departures from the strictest rules of ministerial propriety as laid down not in "Congregational usage," but in the "Arts and Resolutions" of the Christian's only Legislator, Jesus Christ,—we have been held up in the Panoply with others of our brethren as having "no weight of influence," and yet not a shadow of a charge has ever to our knowledge appeared against us. This is the *honesty* and piety of the Panoply. He publishes a long list of charges against brother Foster, which if true, ought to brand him with perpetual infamy and disgrace, and yet very *cauti usly* conceals all names [illegible] He holds the editor of the Herald and his two brethren up as dangerous to the community, without a single charge having been brought against us to our knowledge. And the New-Hampshire Missionary Society has joined hands with the churches that was making an attempt to secure our poor services as their pastor, that the Missionary Society would not object to their settling Mr. Pillsbury as their minister, but that the Missionary Society would render them no aid for *his* support. The Committee of another church were told by the Trustees, that they must get rid of their Pillsburyisms, before the Missionary Society could do any thing for them.

Thus has the *religious press* and the Home Missionary Society branded us as unworthy the support or countenance of the christian community, without a single charge having ever been brought against us. And when a beloved brother called on Mr. Stone, Secretary of the Home Missionary Society to ask explanations, he was told that '*Mr. P. was not rejected for his abolition principles*,' but would not say what the reasons were. All who are acquainted with the managers of the New-Hampshire Missionary society, know full well, that abolition principles are as obnoxious to them as the "doctrines of devils," but yet the Secretary of the Missionary Society assured the brother that "Mr. P. was not rejected" for these; thus giving the impression to all who know his avowed ideas of Abolition, that we are, or have been guilty of some crime either in faith or in practice too abhorrent to be told. For such cruel and foul attacks, may Heaven forgive the guilty, as cheerfully as we do.

But we took up our pen to notice more particularly the course of the Vermont Chronicle in relation to a resolution touching the church, which was passed at the late meeting of the American Anti-slavery society. The resolution was as follows:—

Whereas, the American Church, with the exception of some of its smaller branches, has given its undisguised sanction and support to the system of American Slavery, in the following among other ways, viz:

1. By profound silence on the sin of slaveholding.

2. By tolerating slave-breeding, slave-trading, and slave-holding in its ministers and members.

3. By receiving the avails of the traffic in 'slaves and the souls of men' into the treasuries of its different benevolent institutions; and

4. By its indifference and opposition to the Anti-Slavery enterprise:—Therefore,

Resolved, That that Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position.

The Vermont Chronicle, the organ of the orthodoxy of that state, publishes it in this manner:

On motion of Mr. Garrison, the following "resolution relative to the American Church," was adopted:

Resolved, That the church ought not to be regarded and treated as the church of Christ, but as the foe of freedom, humanity, and pure religion, so long as it occupies its present condition.

We will not attempt to sit in judgment on the conduct of the Reverend Editors of the Chronicle in thus garbling a resolution to suit the perverse taste of a guilty slaveholding church. "To their own master they stand or fall." Did they fear to publish the preamble on account of the truth it tells? We believe this was the very reason. It does tell truth, *startling, thrilling, terrible* truth, which the Vermont Chronicle has never yet told the world and which ought to cover with a blush of shame the cheek of every member of the church, and fill every heart with sorrow, and every eye with tears of bitter repentance.

Does the God of the poor heart-broken slave regard with approbation the course of those Reverend Editors, who instead of calling on the church to repent of their wickedness, will conceal that part of the Resolution which reveals it, and then publish another part, for the express purpose of robbing up the author of it, to the scorn and indignation of those, at whose iniquity the resolution strikes? By the way the resolution is not Garrison's, but belongs to this state. Some young men in New-Hampshire know who wrote it. We repeat it, we begin to lose all confidence in the religious press and in many of the professed ministry of Jesus Christ. We make no attacks on the ministry as an institution; we believe in it, we honor it, we have supported it, we will support it, we belong to it, and sooner shall our tongue cleave to the roof of our mouth than be employed to utter one word against it, whenever or wherever we see it fulfilling the solemn duties and responsibilities imposed upon it.

But against those who will not only connive at the foulest abominations that were ever vomited from between the jaws of the bottomless pit, but will also cruelly abuse and misrepresent and calumniate those who denounce the abominations, and cast out their names as evil and "without influence," and warn the churches against them, and refuse to aid or countenance churches that will employ them as their pastors, against such ministers as these, we must, we shall bear fearless testimony. We warn the people against their influence. We are glad the people are beginning to enquire. We commend them for it. We recommend to them to continue their investigations. We pledge them our constant and unwearied assistance. The truth—the *whole truth*, will thus be revealed. We have facts that have come under our own observation, that are yet to be told; facts that will make the ear to tingle.

As for those ministers who are arrayed against us, and are pursuing the course which it is the design of this article to reprove and condemn, we warn them to examine themselves and repent. They may disregard our feeble voice. We expect they will. They have no confidence in us. They have "cast out our name as evil." But we warn them still, *to repent*. We forgive them, we pray for them, and will love them still. But the course they pursue, we hold in utter detestation. True, they say, "Lord, Lord,"—"have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" Have we not preached and prayed and sent bibles and tracts and missionaries to the heathen—and had revivals at home, and enlarged many churches? But after all the judge *may say to them* "Depart from me, I never knew you."—P.

Beauties of Colonization.

Latest Missionary Intelligence from Liberia.

We have always regarded the American Colonization Society as a gross fraud on the Christian public, unworthy for a moment of support or countenance. But never have we been driven to such an *abhorrence* of the system, as by reading the following letter from one of the colonists. The writer is a colored man, and a professed minister of Jesus Christ. How it is possible for men professing to be followers of the "Prince of Peace," ever to ask, or receive, or bestow aid for carrying on such a system of inhuman demon-like butchery, is beyond all power of conjecture. If there is ever joy in the dark regions of the damned, a scene such as is depicted in this letter, must have sent a fiendish burst of grinning gladness throughout that dark domain. Never have we read of such a tragedy as is described by this *Reverend warrior*. What would our ministers not be guilty of, should circumstances call them to, and continue them long in this work of Satan? Their conduct in relation to the bloody butchery of the Seminoles, with sword, cannon and musketry and the deadly fangs of Spanish bloodhounds, reveals clearly what manner of spirit they are of. Where is their voice of warning and stern rebuke?

It seems that at the time of the battle, Gov. Buchanan was absent. An officer of the United States brig of war Dolphin went after him, when it was determined to "carry the war into the heart of the enemy's country." Accordingly a force of nearly 300 men marched towards the town of the king who had sent Goterah to the attack on Heddington. On the way, they had to pass through a narrow defile where they were several times fired upon, and sustained some loss, though not a single native could be seen. Capt. Suetter who commanded the advance guard, fell mortally wounded. Arrived in sight of the town, a tremendous firing immediately commenced. In a very short time however, the rude baricade of the natives gave way, the main gate was forced, and they poured out in multitudes and fled for life. In ten minutes the Liberians had sole possession of the whole baricade. The account informs us that *unfortunately* the natives had opportunity to retreat in great numbers before the carrying of the main gate, or the whole multitude would have been put to the sword. Blood thirsty wretches! how they longed to wreak their vengeance on the body and blood of every man, woman and child in Gytoambah's town!! The missionaries! remained over the Sabbath, and on Monday they laid the whole town in ashes and returned to Monrovia. They probably remembered that the *fourth commandment* forbids any work to be done on the Sabbath and so rested from their MISSIONARY labors until Monday. Capt. Snetter it is said died of his wounds on the succeeding Wednesday. The account assures us "he died in peace of mind, and was buried with *military honors*."

Such are Liberian missions. Rev. Dr. Bethune of Philadelphia, Rev. Dr. Miller of Princeton, Rev. Joel Parker of New-York City, and Rev. R. R. Gurley of the American Colonization Society, spoke in our hearing at the late meeting of the Colonization Society in New-York, of the "glorious results" to Africa of planting colonies of American negroes along its shores. The mighty congregation were in raptures when one of them said, "we shall yet have America set in ebony all along the coast."—"Glorious results" to Africa indeed!! What insulting mockery! They will be such results as followed upon the devoted Canaanites, when the children of Israel formed a "Colonization Society" and entered their country, though with no hypocritical pretences of a *benevolent regard* for those whom they doomed to utter destruction. These colonists aided by the United States brig of war Dolphin and other naval vessels, will soon be able to carry "*the gospel*" to the very heart of Africa. How long must the churches be deluded by a scheme which is not only vain and futile so far as any good is concerned, but as atrociously wicked as the counsels of devils as they sit in conclave in the caverns of perdition. But read the letter.—P.

Last Saturday morning, about 4 o'clock, we were awakened in our town by the firing of a gun, about two miles from us. And while we were musing upon what it could mean, we were again alarmed by the voice of several of our people exclaiming,—"War is come! war is come!" Brother Sion Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand. I immediately arose, and slipped on my clothes, and was on my knees to ask God to help us.

By that time the enemy were within musket shot of the mission house. Brother Harris went down and gave them the first shot, and was answered by 10 or 12 muskets from the enemy, while I was loading muskets in the chamber. The natives came on the path leading from Millsburgh, crossing the creek near the house, and struck into my casava patch, at the corner of the wood, and in a straight direction towards the house. They completely covered the casava patch. It now began to be a little light. Tom's people sallied down towards the lower gate, and gave them a few shots, at which time one of his men received a slug through his bowels and immediately came into my chamber with his intestines in his hands.

And notwithstanding Tom and his men retreated under the lee of the mission house, yet they turned as it were, the left wing of the enemy, who soon fell into the main body, directly back of the mission house. And in less than one minute, they were running up and down the picket fence, about three rods from the house, as thick as bees around a hive.

Brother Bennet Demory and brother Harris were the only two who stood in front, between the enemy and the house. They both stood their ground and cut them down *like mowers cutting the grass*. Meanwhile brother Jarvis Z. Nichols came into the chamber where I was loading muskets, (for we had 18 muskets in the chamber, which we knew would go at every snap, and 100 ready made cartridges, and a keg of powder beside) *pouring a stream of lead* down upon them from the window as fast as two boys could hand him loaded muskets. In the midst of all this, the enemy broke through the fence and poured into the yard like bees. Brother Harris and Demory now retreated to the door, in which both stood side by side, about two rods from them, with two muskets apiece, *throwing buck-shot into their bowels, hearts, and brains, like a tornado* (!) Soon brother Nichols received a slug in his breast, at the window, which brought him to the the door. He cried out,—"Daddy, gun catch me." The blood poured forth freely. I then sent him into a bed-room in the lee part of the house. He had given the enemy, who were not more than eight rods from the window where he stood, as thick as they could stand loading and firing, about twenty shots. Beside all this, the air was darkened with poisoned arrows, flying in every direction.

At this time, i. e., the fall of Nichols, I stepped immediately into his tracks, having 11 muskets loaded, and renewed the fire from the window. At this time the sun was up; Goterah had got into the yard with a considerable number of his men, growling like a mamoth lion, and rolling about on the ground and saying to his men—"Come on, come on." But he soon fell a lifeless corpse, within two and a half rods from the house; supposed to be shot by Br. Harris, who then stood with Demory. At this time I was directly over their heads, *taking deliberate aim at fifties who stood in thick groups*, about five or six rods from the window; at which time some one of the enemy shot a *nice tube out of my watch key and spoiled it!* The ball or slug went through the partition of Sister Harris' room, and after straightening her hair, went out the lee window.

They laid hold of Goterah, their head man and went off as if the wicked one was after them. And if all hell had been let loose at once, they would not have made more noise, hooting and screaming, than they did.—There was terror in their war horns.

The engagement continued one hour and twenty-two minutes. After they were gone we went out on the battle ground; and although they had carried off their dead, except *three big slab-sided fellows, yet I never saw such a scene before. There was blood and brains in every direction.* We picked up their greegrees in handfuls. *But O, the path in which they went was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the way side!!!*

There could not have been less than 300 warriors, and Goterah, the great champion leopard, at their head. They had been gone about an hour before any body came to assist us. Zoda Quee came first. And soon they rallied in from every quarter to our relief. The Americans came from Millsburgh about 12 o'clock. Capt. C. Barker, from Caldwell, with a company of 20, all volunteers, arrived here about 4 o'clock in the afternoon, and all stood on guard for us the first night.

On Sunday morning, about thirty men left this place, and took the path of the enemy, determined to follow it to the St. Paul's River, to see what discoveries could be made in regard to the enemy.

About sunset Zoda Quee's party returned with Goterah's head in their hands.

My hand is so weak, I am obliged to close this letter without further interesting particulars.

Affectionately yours,
GEO. S. BROWN.

Grafton County.

We announce with pleasure the appointment of our faithful and talented young brother, John R. French, as financial and lecturing agent. He has accepted the appointment, and will labor for short time to come, in the county of Grafton. His appointment has respect more particularly to the raising of funds to discharge the state society's debt. Of the importance of this, our friends we trust, need not now be told. We hope the labors of brother French will be eminently successful; and that those also who labor in other sections of the state, will find the abolitionists as ready to devote their money to the noble object before *them*, as the whigs, (10,000 of whom, we are told assembled in Concord on Wednesday,) are, to expend their money and time to promote the objects of a political party. With a debt of 2300 dollars resting upon us, how can we advance? Let the true hearted think of this.

We acknowledge the receipt of a valuable communication from brother C. M. Burleigh giving an account of the Connecticut meeting. Nothing but a press of matter prevents our publishing it entire, though we had given a pretty full account of the meeting before we received it.

We copy for our poet's corner this week, from the "Staff of Accomplishment," the beautiful little sheet which was got up for the Ladies Fair, by our brother J. R. French. In the absence of brother Rogers, we venture to insert a sonnet *addressed to* him some months since through the Liberator.

For the Herald of Freedom.

MR EDITOR.—My mind has become so perplexed with what to me appears to be inconsistency in the conduct of professing christians not only ministers, but members of the various religious denominations, in relation to the subject of American Slavery, that I have often thought of late that I would try to unbosom my feelings through your paper and humbly ask some of the "Judicious, and enlightened Levites" who have so long passed by on the other side, and left the poor bleeding slave to suffer alone, to enlighten me on the subject, and show me by what authority they do these things.

I confess that I am ignorant having had but little opportunity to become acquainted with that "peculiar institution" by travelling where it exists; and have doubtless read less on the subject then many others. However, I have seen a little of it myself and have had some personal acquaintance with individual slaves at the south, whose complexion would hardly seem to indicate them of African birth—and who in point of intellect, natural accomplishments, and refinement of manners would very visibly eclipse many at the North whom I have heard say that they were not properly of the human species.

I am too, probably, behind the times not only in travelling but in reading, I have not many books, and what I have are rather old and out of fashion. My bible is one of the old fashioned kind, that teaches love to God and man, and every where inculcates the doctrine of *doing right* under *all circumstances*,—and that its readers may know how to act in any doubtful case, it proposes them to change ends, and ask themselves how they would that others *should* do by them under like circumstances—which can hardly fail to result in a just decision,—and the imperative command is given, that as ye would that others should do unto you do ye even so to them,—but when this is applied to slavery, our modern apostles, many of them, say by their actions at least, as did the Jews anciently, "We will not have this man to reign over us," *in this particular*—notwithstanding we advocate the christian system and admire it in the *abstract* generally, yet we fear the consequence: slavery has so long existed at the South and slaveholders have been born and educated in it, and feel no more compunction on account of it than we do in holding cattle and horses, and if we should deprive them of their property which they have as good a right to as we have to ours—it would break up the churches and produce a dissolution of the Union.

Although they seem to think that slavery is an evil, and sometimes pray that it may be abolished, and express much abhorrence of the system, yet they disapprove of every measure that is proposed to accomplish it, and even ridicule and slander those who manifest any zeal in the cause of abolition.

It looks like an unreconcilable inconsistency

to see professing christians oppose the cause of abolition, and still pretend to hate slavery.—If they are honest in saying that they hate slavery why don't they do something in *some way* to put it down, and give their influence in favor of the suffering slave? But in stead of this they oppose every measure—of every kind—of abolitionists,—condemn the whole, and still propose no other way.—They seem to reverence the "peculiar Institution" on account of its age. Some boldly attempt to vindicate it as right on the same account, and prove it by the Bible!

If its age makes it so venerable, how is it with the christian religion?—I confess that the conduct of professing christians is to me the greatest stumbling-block in the world, and I have seriously doubted whether modern ministers believe the gospel they preached;—if they do, their inconsistency appears greater still. I suppose it will not be disputed that ministers and churches, generally hold slaves in slaveholding States, and justify the course. They buy and sell, they marry and un-marry their slaves, and violate every law of humanity, rob them of their earnings, and treat them most inhumanly, and still expect that God will say to them, by and by, well done good and faithful servant.

Our northern clergy think it a very hard case that they should be blamed for what southern ministers do. I would not have them suppose that I blame them any more on account of slavery at the South than I do Paul for the death of Stephen. Paul never laid a hand on Stephen, he only stood by and consented to his death, and held the garments of those who slew him. —They ought not to consider themselves injured by having it said that they act just as Paul did.

AN OLD FASHIONED ABOLITIONIST.

Littleton, June 1, 1840.

We trust our Milford friends will pardon us if we venture to say to them, what we are often reluctantly compelled to say to others, that our little sheet has not room for the many interesting and valuable reports from town societies which are often sent us. We should be glad to publish them all, especially were they as well worthy of it as is that from Milford, but it would have to be to the exclusion of many other things less local, and therefore more interesting to the most of our readers. We commend the *liberality* of the Milford Abolitionists, and shall publish with great cheerfulness that part of the report which reveals it. We also beg leave to whisper in their ear, that our state society is nearly three thousand dollars in debt, and most extricate itself under all the difficulties and embarassments thrown upon it by a New organization. The friends of the society will understand this, and we trust, govern themselves accordingly.—P.

Milford, May 6, 1840.

The Milford Anti-slavery Society met pursuant to notice and re-organized by the re-election of the following individuals, as officers for the ensuing year:—

S. K. LIVERMORE, *President.*
DEA. MATTHEW PUTNAM, *Vice-President.*
LEONARD CHASE *Secretary,*
M. W. HALL, *Treasurer.*

At the adjourned meeting of the society, the following resolutions were submitted by S. K. Livermore, Esq., in behalf of the committee, and unanimously adopted.

LEONARD CHASE, *Secretary*

Whereas, we are taught in the scriptures of truth, that God's Providence superintends the affairs of nations as well as of individuals, and that he punishes national wickedness by national calamities; and whereas, we believe there never was a more heaven-daring sin, than the system of slavery now existing in the United States and sanctioned by the Government; and whereas, we believe that the wars and pestilence, fires and tempest, with which some parts of our country have been recently visited, are tokens of Heaven's just displeasure; therefore,

1. Resolved, that we cannot hold our peace and be guiltless; but while we humble ourselves before Almighty God, earnestly beseeching him to turn away his indignation from our guilty land, we ought to use our utmost endeavors to convince our fellow citizens of the enormity of their wickedness and to induce them to set at liberty their brethren, whom they tread under foot, and to raise them up to the proper condition of human beings.

2. Resolved, That in our controversy with slave holders, we ought to imitate the example of "Michael, the Archangel, when, (contending with the Devil,) he disputed about the body of Moses."

3. Resolved, That instead of severe animadversion upon the supposed inconsistences of abolitionists and upon their not coming up fully to our standard, we should watch for every symptom of compassion for the slave, and cherish and encourage whatever we discover favorable to his enlargement, and endeavor by gentleness and courtesy to remove every stumbling block

4. Resolved, That we deeply sympathize with the editor of the Herald of Freedom, and that he shall have our prayers and our influence to cheer and sustain him in the discharge of the duties of that responsible office.

5. Resolved, That we also sympathize with his family now, while he is on his mission to the "World's Convention," and would unite with them in supplication to the throne of Grace in his behalf, that he may be guided by Divine wisdom and sustained by Divine strength, and, having accomplished his mission to the glory of God, and to the promotion of the great and benevolent object of that convention, may be restored to them in peace.

6. Resolved, That we lament the dissensions that exist in the ranks of the abolitionists of this state, believing that they will retard the progress of the cause we profess to love, creating animosity between those, who have been and ought ever to be of one heart and one mind, and that it is the duty of abolitionists, "forbearing one another in love," to use every effort to heal existing divisions.

7. Resolved, That notwithstanding the friends of the slave's emancipation in their warfare against oppression, have to contend with foes in the field and dissensions in the camp, their cause is onward and the time is near at hand, when our sable brethren in bondage shall arise and shout in songs of jubilee, praises to God for his interposition in their behalf.

[*Extract from the Annual Report.*]

During the year just closed, the Society has raised $277,75 cts., $103 paid the American A. S. Society—$85 appropriated for the benefit of Hiram Wilson who is laboring among the fugitive slaves in Canada—and here I would remark that $46 of the last named sum was given by a single individual, who has been equally liberal in other benevolent objects. $17.50 paid to defray the expenses of a delegate to the annual meeting of the American A. S. Society, holden in N. Y. $20 to Rev. Mr. Brewster, as agent of the N H. young men's A S. Society $25 to Cato, for the benefit of a proposed colony in Maine. Of the remaining $27,25 a part was expended for publications, and the balance is now in the hands of the Treasurer. Besides these sums a small amount has been raised to assist in defraying the expenses of the Editor of the Herald of Freedom, as delegate to the World's Convention to be holden in London on the twelfth of June next. Thus we see that in a pecuniary point of view we have far exceeded that of any former year since our organization.

For the Herald of Freedom.

Friend Pillsbury:—I noticed in the Herald not long since, an article headed "The day of Mobs not over." It was respecting friend Brewster's being mobbed in "Deacon Boylston's genteel town of Amherst," and as a citizen permit me to say that the effects of that mob still remain. There seems to be a moral darkness hovering over us deeper than that which settles on the midnight hour. Preachers, of late, shun the place. The doctors, I think, must leave us, for the most that are sick, are only sick of the town. And as for the lawyers, every one knows they must be a moving, when the people become lawless. The merchants may stand it so long as there is such a call for some particular articles, which the "*moral* inhabitants of Amherst" threaten to use, (of which we are informed in the anonymous letter to Mr. Brewster,) and also such articles as they have scented our Town Hall with; and more especially that beautiful creature 'the striped pig,' which is considered an indispensible article, and is kept, I believe, by all of them. But to say the least of it, the trade is going down, perhaps to Nashua, for we are there treated civilly, and can go out of sight of our horse and carriage, and consider them safe, even if we are abolitionists. And with al the public travel seems to pass us by on the other side, as well it may, when respectable women of color are obliged to leave our line of stages, and go on foot from 15 to 20 miles; and when people cannot pass through our once quiet village, without being mobbed by a set of ruffians and driven from the place, and also followed to the distance of a mile and obliged to leave their carriage and seek protection in a neighboring house. And who wonders that Amherst is now a hissing and by-word in all the region round about, when civil meetings can be disturbed by a choir of singers *collected for the purpose*, and by ruffians less genteel, who can come in and add to the disturbance by such bellowings and oaths as would prove them to be akin to those gentlemen that once worked in Deacon Giles' Distillery. And who wonders that "public sentiment" should shout AMEN, when our Editors can excuse off such proceedings by saying it is customary for the choir to meet thus; and that it was a few *boys* that made the disturbance. I would here just say that many of them were much older than the Editor's boy, but by the way, none behaved much worse.

I forbear to mention any thing about the engine, for I presume the men who worked it for the mob are ashamed of it now. But the Editors and many others in this place, tell us they are as much opposed to mobs as any body. I have thought so, or are about as much opposed to mobs as William H. Harrison is to slavery, of which fact the Amherst Cabinet informs us in an article, respecting General Harrison's views of Abolitionism &c. Can any one show the consistency of his saying he has been the most ardent friend to human liberty, while voting as he did in 1819, on a question which was to decide whether slavery should be forever legalized on 200,000 square miles of purchased territory, including Missouri, Arkansas, and the territory west of it? he seized every opportunity to vote for this complicated villany. And also while governor of Indiana Territory, he was President of a Convention of the people of that territory, held at Vincennes, and transmitted to Congress a memorial of that Convention, praying that the sixth article of the ordinance of '76, which prohibited Slavery there might be suspended. See Am. State Papers, 1803. But leaving this, we would just say that we have no objections to our editors enjoying their opinions in politics, but we are sorry that they should so far lower the standard of Temperance, as to give notice of and attend *Hard Cider* Conventions. I would just say to the Junior Editor of the Cabinet, that it is not impossible but good people may take the Herald as he has said he has serious doubts respecting the piety of any one that can take the Herald of Freedom, or associate with Brother Brewster, of which there is not a few.

A CITIZEN.

Amherst, May 1840.

For the Herald of Freedom.

Mr. Editor,—As you are in favor of the constitutional privilege, freedom of speech and of the press,* I presume you will allow this communication a place in your paper, although some of the opinions expressed may not coincide with your own. You and your readers are at liberty to combat these opinions. How far the subject of slavery ought to be made a subject of political action is a question about which abolitionists differ. I am of the opinion, that it is necessarily connected with politics, and that it ought not to be a matter of indifference whether a candidate for an office in the government of the state or of the nation is or is not in favor of the slave's emancipation. The opinions of candidates upon this subject ought to be weighed with other qualifications and considerations.

I will not now further discuss abstract principles, but come immediately to the particular case in view—a case, which I consider of great importance as connected not only with the general prosperity of the United States, but with the great object of abolitionists, viz: the abolition of slavery, the accomplishment of which is in their opinion essential to the permanent welfare of the nation. The case now proposed for consideration, is the approaching election of President of the United States. As there are abolitionists of both political parties, I shall treat the subject as if an indifferent spectator of the arduous conflict.

The political party to which the present President, his cabinet and a majority of both houses of Congress belong, assert, that there are certain principles and measures in the administration of Government, strenuously maintained by them, which are essential to the safety and freedom of the people. They are therefore in favor of the re-election of the present President and members of Congress of the like political principles. These principles and measures the opposing party alledge to be ruinous to the people and tending to establish arbitrary power. They moreover attribute the existing derangement of the public finances, embarrassments in private business, and want of a sound and safe circulating medium to the mal-administration of Government. This party are therefore putting forth all their strength to effect a change. The two parties have accordingly nominated their respective candidates for President, and are about to nominate their boards of electors.

If the abolitionists adopt a course, whereby either of the candidates, proposed by the two great political parties shall be defeated, will they thereby gain adherents, or in any manner hasten the emancipation of the slaves? I hold that they would not. They will not gain adherents from the ranks of either party; and from those of the party ultimately defeated they will lose many.

Abolitionists ought to consider, that there are other evils to which a community may be subjected besides slavery, and other benefits to be sought besides its abolition. They are bound as citizens to act for the promotion of the general welfare as far as is in their power. There might be a state of things, in which an election of President might be defeated by them. But would it be right for them to use their power to this end? Can they conscientiously say, that it would be more for the public good that there should be no President, than that there should be one opposed to the immediate abolition of slavery?

If two candidates are proposed for an office, one of whom has little or nothing to recommend him, and the other has some very estimable qualifications, viz. sufficient talents, unimpeachable honesty, and some traits of distinguished benevolence, although in the last mentioned attributes he may lack the very important trait of sympathy for those unjustly holden in servitude; would it not be the duty of abolitionists to prevent the election of the former by voting for the latter, if in their power? Such a course, adopted by the abolitionists, would have a tendency to correct the erroneous sentiments, of the latter upon the subject of abolition and to induce others to espouse their cause.

S. K. L.

Milford, June 9, 1840.

* To be sure we are. We cannot therefore be expected to *endorse* all the opinions we admit into the Herald. Some of our readers may not admit the reasoning of S. K. L. to be sound, but we are pleased to welcome him and those of other views to our columns.—*Ed. Her.*

For the Herald of Freedom.

The sacredness of the right of opinion on the subject of slavery should not be questioned by abolitionists or anti-abolitionists. Let the mob and the Panoply have their opinion. Let Mc Duffee and the standard bearer of the Liberator have theirs. Let the "gentlemen of property and standing" and the poor negro also have their opinion—and let all of them express their opinions freely—publicly, in the house-tops—at the corners of the streets—in the high-ways—in the halls of legislation, and in the columns of the press. Let the pro, and the anti-slavery ministry speak out, as the former are wont to do, *very conscientiously*. Let us all be refreshed, invigorated, strengthened or weakened by the light of their brilliant reputation.—Let them tax their vast talents and excite the deepest feeling in the public mind. Let professional experience, from its misty or logical magazine, bring out its arguments, pro and con, till the interest among the common people, the farmers and mechanics, becomes intense. Let the *magnanimous* representatives of New Hampshire and Ohio have their fawning resolutions of '39 emblazoned in CAPITALS of living fire and hung on the door posts of all their constituents. Let the noble and exalting resolutions of New York and Massachusetts be appended in common type. Then let the PEOPLE reflect, compare, examine, search, scrutinize and judge. Truth will thus be elicited—reason exalted—man ennobled. Error, scathed, blasted and withered, will even itself despise the baptism of its infamy, and sigh over the monuments of its folly, and the deeds which its friends recorded.

N. BROWN.

Excitement.

One of the standing objections to Anti-slavery, especially among those clergymen who dread to have the quietude of their slumbering charge disturbed, is that it is an "exciting subject." But when is it probable New-Hampshire will become so excited on the subject of slavery as to send up to Concord from every corner of the state, ten or twelve thousand men to look after its interests, and strengthen one another's hands for the mighty conflict against *real* oppression.

The multitudes which poured by hundreds and thousands in a company, into this town on Tuesday evening and Wednesday morning, induced us to believe that there may be other exciting topics besides slavery. We did not mingle much in the scenes of the day, but we noticed a goodly number of those careful clergy; so many as to lead to the belief that the ministry were as well represented at the Whig Convention, as any other class of the people. Will they go home from that scene of almost unparalleled enthusiasm and excitement, excitement not occasioned by "hard cider," but by the subject or occasion which rolled the vast concourse together, and tell their people that slavery is an exciting subject, and had better be let alone!—P.

Brother Foster's notes on Mr. Tracy's letter are many and long, but not uncalled for, nor unworthy a careful perusal. The strife is not between Mr. Foster and Mr. Tracy, but between Mr. Tracy and his pro-slavery brethren, and truth and liberty. Notes No. 5 and 8, are especially deserving of careful attention.—P.

Anti-Slavery Depository.

At the late annual meeting of the State Society, a resolution was passed authorizing the Executive Committee to establish an Anti-Slavery Depository. From the fact that the society is already deeply involved in debt, the Committee have been in doubt as to the expediency of such a measure, fearing that the sales might not be sufficient to cover the expense. After much deliberation however, they have at length resolved to make the experiment. They would now give notice, that a Depository containing the most valuable of the Anti-Slavery publications is opened at the Anti-Slavery Rooms, opposite the Phenix Hotel. A list of the books will be published next week together with the prices, which will be established in all cases, so that any one who *sends* for books will procure them just as cheap as though on the spot himself. The prices in all cases will be as low, and in some instances lower than in Boston or New York.

In Massachusetts it has been found that one of the most effectual methods of disseminating anti-slavery truth is by the establishment of Town Libraries. Doubtless the same plan would be as successful here in New-Hampshire. Books can now be had at a small amount of either expense or trouble, and it is confidently hoped that those who have begun to make anti-slavery a serious work, will aid the State Society by their patronage, in the prosecution of so important a measure as sustaining a Depository.

The friends of the slave who have been at all observant of the progress of our cause for the last year or two, must be well convinced that it is high time to gird themselves anew for the strife. While the men of the world are pursuing the deceitful phantoms which they vainly suppose will yield them solid happiness, those who would live for God and eternity and their fellow beings, must be ever ready to make sacrifices of opinions sectarian and political, and of money to secure the great and holy objects of their pursuit. If they will do this we can have a depository well sustained, and it will not be long before the society will be out of debt, and the march of truth and free principles will be triumphant throughout the State.—P.

ERRATA.—In the article in the last week's paper, giving an account of the results of the Ladies Fair, the word "disposition" in the 8th line from the top, should read *disposal*. In the 19th line, "woman" should read *women*. In the account of contributors, the last item should read, "other friends" *in Concord*.

Officers of the Francestown Anti-Slavery Society for the year 1840.

Dea. Buckman Fairbanks, *President,*
P. H. Bixby, *Vice-President,*
Moses Fisher, jr., *Secretary,*
Israel Balch, *Treasurer.*

World's Convention.

Brother Pillsbury: Permit me through the Herald, to acknowledge the receipt of $14 25, by the hand of W. W. Johnson, contributed by friends in New Ipswich,—$5.12, by hand of S K. Livermore, contributed by friends in Milford, and $10,00 from Peter G. Mason, of Tamworth,—towards defraying the expense of New-Hampshire's Delegate to the World's Convention.

JOHN R FRENCH

Concord 18 June

Pursuant to a vote of the Executive Committee, the Herald will hereafter be issued on Friday morning instead of Saturday as heretofore. We are confident the change will please very many of our subscribers who will now get their papers on Friday, the day of publication, instead of the Monday following, as has been the case in time past.

Account of money received by John W. Lewis, agent of the N. H. A. S. Society from Feb. 1st 1839, to June 1st 1840.

Alexandria	$13 00
Bristol	5 75
New Hampton	6 04
Salisbury	10 00
Henniker	7 22
Mr. Greeley, Wilmot	75
Sanbornton	4 00
Hebron	3 00
Centre Harbor	3 12
Tamworth	23 50
Holderness	2 25
Merrimack Co. A. S. S. by S S. Foster	10 00
Nashua	4 52
Portsmouth	4 40
Dea. Chandler	7 00
Exeter	15 00
Rochester	11 00
Lee	6 30
Straiham	9 00
South Newmarket	5 00
Great Falls	27 75
Weare	24 50
Mr. T. B. Moses	2 00
Dover	7 30
Sandwich	5 00
J. Eastman Esq, Conway	1 00
Springfield	3 75
J. Conant, Wendall	1 00
Eld. Emery, Newbury	1 00
Mr. Morse, do.	1 00
Eaton	11 00
Grantham	11 75
Bradford	15 75
North Bradford	7 00
Mr. Sanborn and wife	1 00
Ashburnham	10 00
Groton	5 10
Enfield	3 00
Lamprey River	6 50
Danville	17 55
Mr. N. Brown, Kingston	1 00
Sandown	10 50
West Chester	34 50
Andover	9 00
Newbury	3 00
Total	$379 47

Collections for the New-Hampshire Anti-slavery Society, by H. E. CROSBY.

Campton—from individuals $2,80.

Bristol—J. S. Eaton $1,00—David Fowler $1,10.

Hebron—Isaac Crosby, $1,00—Peter Brooks 50 c.—Samuel Crosby 50 c.—Ira E. Gordon, 50 c.—Enoch N. Colburn, 50 c.

Dorchester—from children, 13 c.

Hanover—Mrs. A. P. Webster, $10,00.

Littleton—Z. Carleton, $3,00—Nat. Allen $2,50 Frederick Haseltine $2,00—Enoch Haseltine, $1,50—Freeman Palmer, $1,00.

Haverhill—Treasurer of Anti-slavery Society, $12,50.

Dover—Alfred I. Sawyer, 15,00—Peter Cushing, Jr., $5,00—Abraham Folsom, $5,00—Lurandus Beach, $5,00—T. G. Morse, $5,00—E. Faxon, $5,00—Asa Freemen, $3,00—Wm. H. Alden, $3,00—Oliver Wyatt, $2,00—J. A. Porter, $2,00—R. C. Miller, $2,00—John Gould, $1,00—Enoch Mack, $1,00—M. D. L. Stevens, $1,00—E. B. Chamberlain, $1,00—H. Hutchinson, $1,00—E. D. Chapin, $1,00—L. Hayden, $1,00—H. A. Foot, $3,00—John R. Varney, $1,00—Andrew Pierce, 50 c.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at the Anti-Slavery Office, on Tuesday evening at eight o'clock.

ANTI-Slavery Rooms opposite the Phenix Hotel. Reading Room FREE TO ALL.

Youth's Cabinet.

The subscriber has been appointed agent for the above valuable paper. Persons wishing to subscribe, can send to this office, where they can have the Cabinet sent to any part of the country. The paper is one of great worth,—much more than its subscription price.

Terms.—$1. per year in advance; or $1,25 if payment is delayed three months. Six copies for $5. 10 copies for $8. 20 copies for $14.

E. G. CHASE.

☞ Packages can be sent by stage from this office.

HYMENEAL.

Married in Haverhill, June 11, IRA PERLEY Esq. of this town to Miss MARY S. NELSON of H.

OBITUARY.

Died at Barton, Vt., May 24th, Mrs. Eunice Kimball aged 69, wife of Hon. John Kimball formerly of this town.

Drowned in Suncook river at Pembroke, on Wednesday, the 10th inst. at half past 5 P. M. Charles Lewis, son of Mr. John B. Paine, aged six years and one month. He left home with a younger brother, wandered to the river, and falling over a precipice 20 feet high, sunk to rise no more. The body was not found until it had been in the water two days and two nights.

Book Bindery.

JOHN K. CLOUGH having taken the room formerly occupied by Dow & Farnum, over the Book-Store of John F. Brown, will execute all orders in his line, with neatness and dispatch.

Newspapers, Pamphlets, and Old Books, bound in handsome style, at reasonable prices.

Concord, May 29, 1840. 15—tf

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at J. S. ROYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at
E. BRACKETT'S, *Agent.*

Hair Work.

LADIES French Frizets, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*

POETRY.

[The dying message of the lamented JOSEPH HORACE KIMBALL, to his anteslavery brethren and sisters, was in the words of Mrs. Coffin, which left so deep and lasting an impression upon his own mind,—"BE FAITHFUL." The writer of the following lines offers them not for the beauty of the poetry, but from a wish to revive the hallowed remembrance and the sacred injunction of our departed brother, at this crisis of new trial and conflict.]

WRITTEN BY MARY CLARK.

Thou art parted from us, brother,—
And slumbering with the dead
Is the form of him we loved,
In its cold and narrow bed.
Well, thou trod'st the path of duty,
As holy men have trod,
And thy spirit in its beauty,
Has returned unto its God.

The vernal year returns, brother,
With "charm of birds" and flowers,
And sights and sounds of gladness
Come with its fruitful hours,—
And fragrant gales and balmy,—
And spirit-melodies,—
But ah! the loved departed—
The season brings not theirs.

And we would not call thee, brother,
From thy bright and happy sphere,
To share again the sorrows
That we must suffer here.
The conflict waxes stronger,
More weary is the toil,—
And fiercer is the warfare,
That may end but with our life.

For our path has trials, brother,
All in mercy spared to thee,
And hindrances are in it,
That *thou* wast not called to see.
There are mountains to remove—
And we need a faith like thine,
Such zeal and hope and love,
And such energy divine.

We need God's armor, brother,
To help us in the fight,
And to heed thy charge, still FAITHFUL!
In contending for the right,
So shielded, equal to the day
Our strength shall ever be,
And we shall join, eventually,
In "the anthem of the FREE!"

May, 1840.

From the Liberator.

SONNET

TO ROGERS, OF NEW HAMPSHIRE.

BY M. W. C.

"HERALD OF FREEDOM!" while the lamp thou bearest
Within thy bosom, sheds its brilliant beam
Upon the crooked paths of those who *seem*,
But cannot *be*, and shrink from what them dares!
In Freedom's cause, as thou art way prepared,
And hate the painful rays that on them stream—
How nobly of the faithfulness I deem,
Whose stamp on thy devoted brow thou wearest!
The blessing of the heart is about to perish
In bondage, be forever more on thee!—
The enduring love-free souls for freemen cherish,
Thy conflict with hypocrisy hath won thee!
Press onward through the storm! thy brilliant light
Shall, through the blinding tempest, guide the bark aright.

Economy of Slavery.

BY JOHN HERWIG.

Two hands to one mouth and one back is the tax
That the hand of his Maker has stamped upon man.
But Slavery lays on "God's image" her paw,
And fixes him out on a different plan.
Two mouths and *two* backs to two hands she creates
And the consequence try as she might have expected;
Let the hands do their best, upon all her estates,
The mouths go unfed, and the backs unprotected.

Boston, 9th April, 1840.

MISCELLANY.

From the Liberator.

What will they do in Heaven?

MR. EDITOR:—In looking over your paper of the 22d ult., I found recorded the reasons why certain clergymen and professors of religion wished to secede from the American Anti-Slavery Society—*there conscience would not suffer them to associate with women!* While pondering these things in my mind, the following reflections arose in my mind, which, though I hold not the pen of a ready writer, like good old Panyan, I am disposed to put in black and white.

These followers of Christ cannot do his will by laboring in this holy cause, in *this* society, because *women* are here, doing the *same* work in the *same* way, bearing all their arguments, and being allowed to speak in presence of men, suggesting such improvements themselves as occur to their minds, instead of acting in a separate apartment. Under these circumstances, what shall be done? They must secede and form a new society under a new name. But suppose these good christian brethren should ere long be taken from this society to those blessed mansions above, which Christ has prepared for *all* who love him; and suppose that on arriving there, and looking round, they should find some one or more of those good sisters, whose hearts while on earth had been filled with love and zeal for God's suffering poor, and were willing to love Christ, 'not in word and in tongue only, but in deed and in truth,' and to 'love their neighbors as themselves,' and who are willing not only to stand at the gate of the vineyard, telling what a kind father he have, but were willing to enter in and work with all their powers to root out even the great weed of slavery, which had grown tall and reached the very skies, and Christ had already said to these women, 'inasmuch as ye did it unto one of the least of these, ye did it unto me;' but how! That may be that these brethren do not like even an allusion to women who have done so wickedly as to meet in an assembly with *them*, to help do the same work. They never thought of meeting *such* women there. Well, then, suppose they should meet there those women who were early at the sepulchre: for they have no doubt but they *shall* meet them there; even the very women who went and told the disciples that their Lord was risen, and they did not believe it, but afterwards 'went and found it even as the women had said.' And as they see these women standing, may be in the midst of the congregation (for 'God's ways are not as man's ways,') and as they too had harps in their hands and all together singing praise to God and Jesus risen Redeemer, suppose for a moment that these women should raise their songs of praise and exclaim, What can this mean? Why here are some singing the same songs that we are singing, and using the same kind of instruments. This cannot be. This blessed society will have to be disbanded, or we must have a *new organization*. Now, Mr. Editor, these brethren have no expectation that such thoughts and language will take place there, nor have I; but I have as much reason to believe that they will occur there, as that they will here, when the professed disciples of Christ are desirous that his 'will be done on earth as it is done in heaven.'

AN ANTI-SLAVERY WOMAN.

We recommend the following to the notice of any friends of freedom who may be visiting Cincinnati.

From the Philanthropist.

Mrs. Lovejoy, the heroic wife of Freedom's Martyr, has taken up her residence among us. As will be seen by the following advertisement, she has established a Boarding House in this place. She is dependent alone upon her own efforts for the support of herself and family. Let us not forget the "widow and fatherless."

BOARDING.

Mrs. Lovejoy, (formerly of Alton, Illinois,) has taken a pleasant and commodious house on Baker street, immediately in rear of the Post Office; where she is prepared to furnish good and comfortable accomodations, with or without lodging rooms, upon very reasonable terms.

Her friends will confer a favor upon her by recommending her house to their acquaintances.

Cincinnati, May 13th, 1840.

N. H. Legislature.

The committee appointed to audit the accounts of the Treasurer of this State, report that they have carefully examined the following accounts from June 5th, 1839, to June 1st, 1840.

1st. A bond due the State, signed by Jasper Elkins and others, dated Aug. 1, 1830,—principal,	307,000
Cancelled by balance due on said bond (interest excepted,)	307,00
2d. An amount of stock in the N. H. Bank,	10,000 00
By 20 shares in said bank,	10,000 00
3d. A general cash account embracing the following items of credit, to wit:	
Balance of cash in the Treasury, as found by the committee, on settlement with the Treasurer, June 5th, 1839,	105,90 44
Cash borrowed of Mechanics' Bank,	25,000 00
By dividend of stock in the New Hampshire Bank,	875 00
Cash for State Bills,	5 0 00
" " 1829,	58,345 11
Cash of Josiah Stevens, Jr., for civil commissions,	180 00
Amounting to	896,321 18

Which is accounted for as follows, viz:

Paid sundry orders for salaries of Gov. Judges of the S. Court, C. C. Pleas, Judges & Registers of Probate, Att. General, Sec'y, Treasurer, and Warden of the State Prison,	16,839 08
Paid travel and attendance of the members of the Council at their several sessions, the Senate and House of Representatives, June session, 1839,	20,183 40
Paid cash borrowed of Mechanics' Bank,	25,000 00
Paid interest on above,	625 01
Paid appropriation for S. Prison,	465 19
Paid military appropriation,	1040 00
Paid appropriation for Deaf and Dumb,	1300 00
Paid appropriation for blind,	831 25
Paid bounties on wolves, bears, wild cats and foxes,	1973 50
Paid appropriation for geological surveys,	650 00
Paid committee to investigate affairs of State Prison,	353 75
Paid sundry orders drawn by the Executive not included in the above account,	5056 79
	874,329 00
Balance in the Treasury, June 1st, 1840.	21,992 18
	896,321 18

JUNE 9. The Speaker announced the appointment of the following select Committees, viz:—

To take into consideration the petitions to restrain hawkers and pedlars—Messrs Jenness of Portsmouth, Frost, Bellows, Smith of Haverhill, Thompson of Salem, Towle of Freedom, Silsby, Gilman of Exeter, Morrill of Boscawen, and Palmer of Marlow.

On so much of the Governor's Message as relates to a Geological and Mineralogical Survey—Messrs Burnham of Durham, Coolidge, Patten, Dinsmoor, Carter of Concord, Putnam of Croydon, Cheney, and Green of Berlin.

On the subject of the Asylum for the Insane, Messrs Swasey of Haverhill, Wilson of Keene, Durgin, Farley, Currier of Newtown, Carhart, Willey and Fallon.

The bill to repeal the law in relation to the election of Electors of President and Vice President of the United States, was read a third time and passed.

Josiah Stevens, Jr., was elected Secretary of State, *Zenas Clement*, Treasurer, *Theodore F. Rowe*, Commissary General, *Cyrus Barton*, State Printer, and *Lowson Coolidge*, of Keene Warden of the State Prison, vice Capt. Pilsbury, who declined a re-election.

The choice of a U. S. Senator has been postponed to the winter session.

CONCORD BANK.

The following is from the Report of the Commissioners to the Legislature:

'The amount of bills of the Concord Bank signed for circulation, after deducting the amount destroyed by order of the directors, and also the sum of $10,623 75 which have been estimated as lost or destroyed, as appears by the books of the bank, amount to $130,-023, on the 21st day of May, 1840, $130,023

Amount of the Concord bills in the bank, May 23d, 1840,		21,700
		$108,323
Am't rec'd to May 26, 1840	$14,300	
" " " 29, "	3,718	
" " June 2, "	2,182	
		20,200
		$88,123
Amount of bills reported in Suffolk Bank, May 16, 1840,		20,100

Liabilities of the Bank.

Capital stock,	$100,000	
Bills in circulation, bills in Suffolk not included,	50,023	
Due other banks with interest,	34,614 07	
" for deposites on interest,	32,967 33	
" unpaid dividends after deducting charge on Ledger for interest,	882 15	
Sundry other liabilities, estimated	385 04	
Total of liabilities,	$227,871 59	

Resources.

Notes, drafts, judgments, and other securities, including good, bad and doubtful, with interest to June 24, 1840,	195,901 25	
Current bills of other banks,	1,928	
Uncurrent bills, estimated at the present discount,	687	
Specie June 24, 1840,	633 61	
Real estate	1,000	
	$200,199 86	
Leaving a deficit of	27,671 73	
	$227,871 59	

JAMES CLARK,
JOTHAM LAWRENCE.

MECHANICKS BANK.—At the annual meeting of the Stockholders, the following board of Directors were elected.

Isaac Hill, *President*; Joseph M. Harper, Joseph Low, Nath' G. Upham, Cyrus Barton, Seth Eastman;—George Minot, *Cashier*.

Boston, according to the census just completed, contains a population of 85,000—which entitles the city to 35 members in the House of Representatives.

The Texas Sentinel pronounces the story of Col. Crockett being alive and a prisoner in the Mexican mines, a hoax.—So we presume most persons of common sense always believed.

The Charleston Patriot of the third inst. says:—In letter from St. Augustine, dated last Friday, states that great apprehensions were entertained that the Indians would attack that city.

Notice is given in the Washington papers that the Patent Office is now transacted in the new building erected on F. street, and patentees who have not restored their models since the fire in 1836, are respectfully urged to follow the same.

Tremendous Explosion.—The Alton (Ill.) Telegraph states that on Wednesday night, May 20, the Powder Magizine situated in that town, containing upwards of *six tons* of powder, suddenly exploded, literally reducing to a heap of ruins many houses near the Magazine, and leaving scarcely a single building in the settled parts of the city unmjured. What is most singular is, that no life was lost, nor any serious injury done to any person, though fragments of stone were hurled nearly a mile, passing through houses, and in some instances falling between persons occupying the same bed without injuring either. The damage done to buildings is estimated at $25,000. The explosion is supposed to have been the work of some villain.

The Louisville Journal, on the authority of Captain Dunham of the steamboat Gen Brown, states that two thirds of the growing cotton on the Mississippi, from the mouth of White river to Vicksburg, was overflowed when he passed.

Dr Holmes of the Maine Farmer, says and with truth, that people eat too much fine flour bread, for their health or pocket—that we ought to raise more buck wheat flippers, and eat more of the old fashioned rye and Indian bread.

The Natches Free Trader says, 'our city begins to team like a bee-hive with the clatter of hammers and the bustle of repairs and rebuilding. Carpenters are asking $5 per day.'

Arrest of Ministers.—Wm H. Watkins, H. J. Durbin, J. L. Farley, and L.L. Scott, were arrested in New Orleans on the 24th ult. as ringleaders in getting up a mob, as the papers of that city term it, of negroes. The 'mob' consisted of a collection of negroes, who were witnessing the ceremonies of laying the corner stone of an African church, and were addressed by one of the Rev gentlemen. It seems that an ordinance exists in that city against allowing collections of negroes without special permission of the mayor. This permision was not obtained and hence the arrest.—*New York Planet.*

A Mrs. Haines, wife of a mechanic in Tennessee, lately gave birth to four infants, three girls and one boy.

The Methodist General Conference have made five new Conferences, viz: Providence, Ohio, Memphis, Rock River, and Texas.

Dr. Morrison, the great Pill man died at Paris, on the 10th of May.

Mr. Peter C. Brooks is the highest tax payer in Boston. He paid last year $5,078 22 Seven individuals paid over $2000 each.

Mrs Martha Johonnet, who died recently at Salem, has left twenty five thousand dollars to the Massachusetts Lunatic hospital, in trust for the benefit of the poor patients belonging to the country of Essex—and annuity of $2000 to Julia Bruce, the deaf, dumb and blind girl at Hartford.

The slaves in the Canadas, who have run away from the southern States, have petitioned parliament for a naturalization law, by which they may become citizens as in the event of a war they may be recaptured and again held as slaves.

The destruction of property at Hamburgh, by the late freshet of Savannah river, is estimated at $500,000; at Augusta, at from $500,000 to $1,000,000. There was no loss of life.

The *Remains of Napoleon are to be transported to France.* The French Government requested Great Britian to surrender his dust, and the wish had hardly been expressed before it was complied with.—The Paris papers are devoted to enthusiastic congratulations on this event.

Fire. The dwelling house, barn, and out-buildings of Mr Joseph Calef, of Salisbury, were consumed by fire on Sunday, May 30. Most of the family being absent at the time, but a very small part of the furniture was saved. It is supposed to have originated from sparks from the chimney. No insurance.—*Statesman.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 1y.

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloureaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

For sale at JOHN F. BROWN'S Bookstore, Concord, N. H.

Dec. 21, 1839. 43 1y.

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by

E. BRACKETT, *Agent.*

OMAN'S BONESET PILLS

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather has brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers without danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

Medicine to Lend,

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sore of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of the salve for testimony to sustain it, he will apportion one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All over a line drawn around the roll may be used at the proprietor's expense and the remainder returned in sixty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be. Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per box. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid.' Mr. Hardy will not introduce to the public any certificates in favor of *this* salve, but will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained of the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. ntf

THEOLOGICAL BOOKS AT I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price* may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them nearly new. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.

Concord, March 6, 1840.

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS.

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

29 CONCORD, N. H.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

BOOKS,

STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand, ☞ No. 1, Low's Brick Block, ☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.

All which are highly approved.

Concord, Jan. 23, 1840.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*

Tailoress.

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly north of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.